THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

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DISCOURSE BY ELDER ABRAHAM H. CANNON.

THE following discourse on "Our Present Duties" was delivered by Elder Abraham H. Cannon in the Tabernacle, Salt Lake City, Sunday, February 2, 1896:—

I am gratified to see the goodly number of Latter-day Saints who are in attendance at this meeting, and I trust that the Lord will be pleased to give unto us that which will strengthen our faith and help us in the great work which He has called us to perform.

I wonder if there is any member of the Church who realizes the great responsibility that rests upon us as a people. I doubt this very much indeed; and I am sure that many of us have but a slight comprehension of our duties and obligations, if we may judge from the conduct of those who profess to be Latter-day Saints. I have wondered what our condition would be in a century or two, if God did not now and again interpose to bring to us a realization of the importance of the principles which He has revealed; for you know that we now and again become careless and indifferent, when something occurs, which is inexplicable to us and sometimes very trying, to arouse our thoughts and to impress us with the importance of some forgotten or neglected duty. I am reminded of a story told by the Greek and Roman churches. It runs in this wise: At the time the persecutions were raging so bitterly against the early Saints, seven youths sought escape in a remote and lonely cave. After a time the Lord mercifully permitted them to fall asleep; and so deep and long was their slumber that they did not waken until two hundred years had passed. When they were aroused from their sleep they went forth into the city of Ephesus, to which they belonged, and timidly they began to enquire of the people if there were any Christians in the city. "Christians!" was the response, "why, we are all Christians," and as evidence of it they

pointed out the beautiful churches surmounted by the cross, wherein the worship of God was held; and as these young men visited the schools of learning they found the principles of the Gospel there taught according to the written word. They found it was popular to be Christians, instead of unpopular, as it was when they hid themselves. Emperors with their wealth, professors with their learning, even the humble workmen, were followers of the cross and professed disciples of Jesus. For a time they greatly rejoiced in the changed condition of things; but as they mingled among the people they found that while the professions were abundant, the Spirit of the Gospel was not with them, the signs and gifts of faith were not manifested among the people, and sorrowfully they retired to their cave, where their prayers moved God to take them unto Himself.

I do not know, because I have not lived sufficiently long to compare conditions with what they were, whether we are drifting away from the faith which characterized the people of God in early days; but I am led to believe, from what I read, and see, and hear, that in some respects we are going into the same condition that prevailed when these young men came forth from their slumber. I ask myself if there is among us that simple, undeviating, unquenchable faith which we hear was manifested in the early rise of the Church. It was then considered an evidence of weakness in the faith for Latter-day Saints to depend other than upon God for the restoration of their sick unto health. I remember reading—and you doubtless have read also—that whenever the people were afflicted, the first thought of the relatives, and of themselves, if they were capable of thinking, was to seek the ministrations of the Elders of the Church, believing in the words of the ancient Apostle, that the prayer of faith shall save the sick. Now, however, I find many hundreds of families among this people whose first thought is, not for God and His power, not for the Elders of the Church, but for human skill and wisdom to relieve them from the pain and sickness with which they are afflicted. True, when human power fails and human agency has been exerted to its utmost, then the people will send for the Elders as a last resort, instead of as a first resort; and if their sick die under such circumstances, too often they complain at the lack of faith among the people and the loss of power among the Elders, and the decrease of the gifts of the Gospel in the Church, when if they would seek the cause of many of the afflictions which come upon them they would find it in their own faithlessness and neglect of duty.

We are much in the condition of the two fishermen of whom the story is told that they found themselves one day, as the tide was coming in, surrounded by water upon some rocks just off from the English shore, and as the waters rose around them they began to think of prayer. One asked the other to pray; but he refused, saying he did not know how. His companion finally decided to offer a prayer, and he began pleading with the Lord for deliverance. He promised to devote his life to His service; he promised Him all his sheep and his lambs, at which his companion whispered to him that he did not own any sheep or lambs. "Oh!" says the

man, "I'm just stuffing Him." He was trying to deceive the Lord because he was in danger; he was trying to deceive his Maker with an outward show of sanctity and humility. It seems to me that sometimes we as Latter-day Saints are in this same condition, that when trouble comes and disaster overtakes us, we seek God, covenanting with Him to keep His commandments and to do His will, while in our hearts there is no real intention of doing as we promise.

I know that with the faith which belongs to this Gospel the sick can be healed to-day. I know that when human skill is powerless, is unsuccessful, God is near to hear and answer the petitions of His children. I know that the gift of healing is within the souls of men and women here in the flesh, and they could exercise it if the people who appeal for their help and ministration as servants and handmaidens of God were only in a condition to receive these blessings.

Yet I would not say a word against the use of the wisdom which God gives to us. I delight in seeing men study the human organism, to learn its functions, to be capable of relieving pain, to assist suffering humanity in their distresses; but I feel that our Elders who study medicine and who desire to acquire skill in surgery should be men of faith in God, dependent above everything else upon the assistance which the Lord is willing to give to the learned and the skillful as well as to the unlearned and awkward. Yet with all our learning as physicians and as surgeons, we have only crossed the threshold of the science of medicine. New theories are coming into acceptance in the medical world; new discoveries are being made, that put to shame the present and the past learning of physicians. You who have followed this profession know the changes that have occurred; you know that new discoveries are occurring almost daily to relieve suffering humanity. Why, there is a large body of people in this country to-day who do not believe in the use of medicine at all in relieving sickness and pain. The man who instituted the system of osteopathy, as it is called, was ridiculed when he first announced his belief that by manipulation disease could be cured, pain could be relieved, and health and strength be instituted; but now he has a large following. You know of the discoveries that Pasteur and Edison and others have made; and now comes a new revelation to scientists and the medical fraternity—the discovery whereby a human skeleton, covered as it is with flesh, can be photographed, and surgeons will be able to examine diseased bones or other parts of the system without using the knife until it is known to be absolutely necessary.

These things prompt me to remark that physicians and surgeons are only upon the threshold of this great science of life; and the brethren who undertake this study and who will allow their studies to be governed by the Spirit of God, will become the discoverers of great truths yet unknown to men of Science; for the Spirit of God that passeth all human understanding, can reveal to you, my brethren, to you, my sisters, things that are hidden from the knowledge of men, notwithstanding their years of study, of experiment, and of investigation. And while we use skill, and while we attempt to acquire skill and knowledge, it should at all times be

controlled and governed by the influence of the Spirit of God. If physicians come into my home, I want to see men of faith, men who believe in God and in His power, men who can pray to Him, or women who can pray to Him, with the assurance that their prayers will be heard and answered, men and women of humility and of meekness, with a knowledge that every gift they possess is from God, and that they are responsible to Him for its proper use.

Skill coupled with faith will prolong life. I believe that with the exercise of faith and the wisdon that God has given us we will be able to establish a condition of things among this people that is not found in the world. There will be less death. People will live to the age of a tree, and will pass away peacefully and without pain. The average age of man will be prolonged far beyond its present limit, and there will be a long-lived race. A race of people will be established in these mountains whose physical and intellectual strength will be the admiration of the world.

I see, too, in the lack of love among the people a departure from the early principle which governed the Latter-day Saints. Quarrelings among the Saints! Strife and contentions in almost every ward, and certainly in every stake of Zion. Quarrels, too, which the arbitration of men of God will not overcome. Quarrels between men bearing the high Priesthood—men who are kindred to each other as well as those who are only kindred in the Church. Quarrels between families, that cannot be corrected; if they are apparently overcome, it is only the covering up of the fires that burn in the soul, corrupting and devastating those who entertain the spirit which results from this discord and strife. Do you think such people can be true Latter-day Saints who with an outward show of forgiveness and of reconciliation still harbor in their souls the hatreds and the animosities which these quarrels have created? They cannot enjoy the Spirit of God as long as this condition of affairs continues. The advice that is given to us in the Doctrine and Covenants is so plain that none should fail to understand it: how our differences are to be settled, how our quarrels are to be overcome. "If thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled." Such a settlement Latter-day Saints should seek to gain when any trouble comes between them and their fellow-men; and when troubles are settled in this way they are generally, thoroughly, completely, and eternally settled. Where it is necessary to bring in the services of a teacher or teachers, or the judgment of a bishop's court, or a high council, it is seldom—indeed I do not know of a single instance where there has been complete harmony and good feeling re-established between the quarreling parties.

We of all people upon the face of the earth should be filled with that love of God which cannot be overcome by the acts of men, even though these acts are injurious to us. We should be able to say when wrong is done us, "The Lord judge between me and thee;" and from our hearts there should be crushed out every feeling of bitterness and hatred; for if we allow a spark thereof to remain, it will rankle, and it will grow as the weed, choking out the goo seed and preventing the development of the

power of the Spirit of God within us. I say there is love—the love of the Gospel—lacking among this people. I wonder how many of us would to-day do as the early Saints did when they were driven from Nauvoo and only a few people were possessed of the means to transport themselves to a place of safety. Every man covenanted before God that he would not rest nor would he with-hold his means until every soul had been gathered from out that city, which had been attacked by the mob; and in marching across these weary plains there was no thought on the part of the people to neglect their poor brethren and sisters who were left behind waiting the time of deliverance. How many of us would do this to-day if we were driven hence, or if the occasion arose for the sacrifice of time and comfort and property for the good of our fellow-men? I fear the trial would be greater than any we have yet encountered in this Church, because of the increase of wealth among us, and I was going to say its unjust division; I will not say that, but its unequal division among the Latter-day Saints—a condition which will not be pleasing to God when His work is established in its power and in its glory in the latter days; for He has foreshadowed in the revelations which He has given to us, that there must come a time when this inequality, these hills and hollows among the people because of wealth, cannot exist; they must be equal in all things, whether they be temporal or spiritual. It is then I look for one of the greatest trials the people have ever met. And do you think it will come about from our own inclination, regardless of the manipulations of God concerning the law? I do not expect it, because we have made the effort to establish the principle of equality among us and have been unsuccessful in it, and we rest under the condemnation, to some extent, of disobedience; but it will come around in such a way that we will be glad to see the law established, and the people of this nation and of the earth, seeing its perfect workings, will rejoice that there will be a place upon the earth where the conflict between the rich and the poor does not exist, and where there will be no idleness nor paupers; where peace will reign, even the peace of heaven, when the whole world otherwise will be in confusion, discord, and strife, and men's hearts will fail them for fear, and their eyes will cast about to find a place of refuge and of safety from the troubles that afflict the human family. That day is coming, it is nearer than the Latter-day Saints estimate. Those who have the love of the Gospel in their souls will find no trial in this new condition of things. Those who observe the greatest and the second greatest commandments as enunciated by the Savior will find no difficulty in meeting these requirements—they will love God with all their hearts and their neighbors as themselves. Do you think it would be any trial for me to give my brother a half or the whole of my property if I loved him as myself? There would be no trial whatever in it. But the selfishness of mortality, the covetousness of this fallen estate, clings to me and clings to each one of us, and chokes out the pure love of God—that love which was exemplified in the life of the Savior. In this respect we have departed from the original feelings which inspired Latter-day Saints in the early rise of the Church.

[TO BE CONTINUED.]

BE CAREFUL WHAT YOU WRITE.

Among the many wise counsels which the Prophet Joseph Smith gave to his brethren and to the world, one was, never to commit anything to paper in correspondence that could be communicated orally, or that if written would not bear publication. This counsel the Elders of our Church and our people generally should follow; in fact, it would be better for everybody to remember it, and never put in writing that which they would be ashamed to see in print. There has been no end of trouble through carelessness in these respects. When a person has committed to writing that which should not be said it is difficult and in some cases impossible to recall it. Words spoken are heard and sometimes remembered in a way to produce unpleasant results; but that danger is insignificant compared with that which attends the committing of things to writing that should not be said.

There is a recent illustration of this which adds great force to the wisdom of the counsel of the Prophet upon this subject. Cardinal Manning was an eminent minister of the Church of England, but afterwards joined the Roman Catholic church, and was subsequently elevated to the position of cardinal in that church. He was a very influential man, not only in Great Britain, but throughout the Catholic Church and was highly esteemed by people of other denominations as well as his own. About four years ago he died. Before his death all his diaries, journals, and autobiographical notes passed into the possession of a gentleman named Edmund Sheridan Purcell. This was the Cardinal's wish and will, expressly for the purpose of this bishop writing his biography. This gentleman has written and published a biography of the Cardinal. Since its publication a great out-cry has been raised against it, especially by the Catholic papers and dignitaries of the Catholic Church. It is said that Mr. Purcell's treatment of his subject is altogether too candid, and that he tells too much, and a great amount of feeling has been produced in consequence of it; in fact, criticism is raging.

Another English Cardinal, Vaughan, has written in the *Nineteenth Century Magazine*, upon the subject with unusual force and feeling. He says that the publication of this Life is almost a crime. He feels sure that Cardinal Manning would rather his right hand had been cut off, or that he had suddenly been struck dead, than that many of the documents which fill this work should have been published. He further says that it is simply inconceivable that Manning could ever have "intended his spiritual struggles and confessions, the record of his own impressions, criticisms and judgments on men and measures, many of them still in the process of solution, together with private and personal letters and notes dealing with the faults, real or imaginary, of others and with matters the most contentious to be gathered together and launched back on the stormy sea he had left behind the moment he himself had set foot upon the eternal shore."

But the feeling concerning the publication of this biography is not confined to the Catholic Church; its publication has caused a commotion in Methodism. It seems that a prominent Methodist minister, one of the leaders of that denomination, wrote a letter to Cardinal Manning, in which

he alludes in very strong language to another prominent Methodist minister and editor—Hugh Price Hughes. This has raised a great commotion and, as a matter of course, Mr. Hughes feels deeply hurt and offended at these expressions of his fellow-minister, and does not hesitate to say so in his paper.

In speaking of this one of the papers quotes, "Whatsoever ye have said in darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops."

Cardinal Manning's character is likely to suffer from this publication. His biography says that for years he spoke with a double voice—or, as our Indian friends would say, with two tongues; one time proclaiming in public certain views which he professed to entertain, but in private saying things which were in direct opposition to those views.

Among others who express themselves as having been deceived by Cardinal Manning, is the famous English statesman Mr. Gladstone. He has been surprised beyond measure by that which he has learned from these letters of Cardinal Manning's that are now published. He expresses himself to the effect that the information which he has thus gathered is most startling, for which he was quite unprepared. In all their correspondence and conversations during an intimacy which extended over many years, Gladstone says Manning never once led him to believe that he entertained views which from his letters now published he evidently did believe. Gladstone appears to think that if Manning was not insincere, at least he was not simple and straight-forward. The appearance is that he was, for a while at least, playing a double part.

This biography illustrates very clearly how important it is for men not to write that which they do not wish published, or which if published would make them blush. Cardinal Manning is dead; but the Methodist minister whose letter now appears is still living, and he does not feel very comfortable to have one of his letters produced in which he calls another eminent co-laborer in the ministry a Methodist "fire-brand."

It would be well for the young men and young women who read this article to remember the wise counsel which the Prophet gave, and avoid putting things on paper that should not be published or that, if published, would make them appear in a bad light.—GEORGE Q. CANNON, *in Juvenile Instructor.*

FACTS AND EVENTS.

A traveler in Palestine publishes as the result of his observation that the Sea of Galilee which is eight hundred feet below the level of the Mediterranean, is fast becoming like the Dead Sea, with dense water and salt formations on its banks. The bottom of the sea is sinking and great changes in it are impending.

Shippers in New York harbor are amazed by the work of the eophone. It is a new instrument constituting a sort of gigantic ear for a ship and is intended to detect the direction of sound waves in a fog. A successful test of the instrument was made the other day on the government tug *Daniel S. Lamont.* Della Torre, the inventor, went out with the tug and without being able to see obstructions, buoys, and other tugs in the harbor accurately indicated their direction, showing that the eophone would contribute greatly to the safety of vessels in a fog.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 21, 1896.

AN EVIL PRACTICE.

FAULT-FINDING may be likened unto a disease. Like a contagious fever, the fault-finding affection may be readily contracted by associating with those who have it. When a person is possessed with it, he is, as with a bodily ailment, ill at ease and unhappy, and he causes those about him to feel uncomfortable as well. This disagreeable complaint sometimes rages in a community like an epidemic. It spreads very rapidly, and it is next to impossible to check its course until it has spent its force and caused considerable mischief. There are other ailments very similar to that of fault-finding; back-biting, evil-speaking, and slander are the names of some of them. They are brought on by similar causes and may be prevented by the same kind of treatment. Usually they all take hold on a person at once and cause him a good deal of unpleasantness.

A complication of these disorders is liable to cause very serious results, not only to the one affected, but by his contact with others he may cause them to partake more or less of the malady; for when a person has it he cannot rest until he has done all he can to infect others with the same complaint, verifying the old proverb that "misery loves company." This peculiar disposition is one of the unerring symptoms of the disease.

Bodily ailments may be brought on by partaking of unwholesome food, breathing impure air—air that is charged with the microbes of disease, or they may be caused by a lack of physical exercise and ordinary care of the body. Fault-finding is a disorder of the mind, and results from devouring mental food tainted with the germs of disease, from living in an impure moral atmosphere, from lack of pure thought, or from neglect of the spiritual needs. As with a physical disease so with the mental, it is always best to prevent it if possible. When ones' moral system is in perfect order, he does not need to fear the fault-finding or evil-speaking contagion any more than a man should stand in dread of bodily diseases when his blood is pure. But when a person is attacked with it, means should be applied at once to hinder further development. First of all the cause should be looked into and removed. (And let it be understood that the cause is with the one who has the disease though in his delirium he may imagine, like the drunken man, that he is all right while everybody else is wrong.) Among the causes producing this infection are lack of confidence in, and esteem and love for, the object of the criticism, a suspicious disposition which ascribes wrong motives to the actions of others, and a heart moved with envy—a vice not punishable by human laws, but

nevertheless a sin to be abhorred. To discover the cause amounts almost to a remedy; for, in most cases, the patient is not aware of his true condition.

Latter-day Saints should always try to avoid the evil of fault-finding, evil speaking, back-biting, and criticising that which they do not understand. Especially should they refrain from finding fault with those who are in authority in the Church. They should also keep on their guard against being misled by those who are in the habit of passing unfavorable criticism upon what is done by the leaders of the Church and in misinterpreting their motives. Persons who are of a fault-finding disposition are found in nearly all communities, and by their unwise conduct they cause much mischief and ill-feeling.

Experience has amply proven that whatever faults the leaders of the Church may have individually, (and they do not profess to be without them) they have always been led to take the proper course in public affairs, and have never brought trouble nor disgrace upon the Church by their counsel or advice, nor by any of their public acts. The history of the Church will bear out this statement, and it is a strong proof that its leaders have always been guided by revelation, for nothing less than the wisdom of Heaven could direct them aright in every trying position in which they have been placed, and through every peril with which the Church has been threatened.

Sometimes the object of the actions of the Church authorities and the course they point out for the people to pursue is not understood, and people are found ready to criticise, and predict that evil results will follow if obedience is given to their instructions. They seek in this way to justify themselves in refusing to obey; and, not satisfied with doing this, they use their influence in trying to get others to take the same course.

The lives of Latter-day Saints should be such that they can always rely upon the Holy Spirit for their guidance, and not depend upon what may be said by those who criticise and condemn things they do not understand. President Woodruff has repeatedly assured the Saints that he is confident the Lord will not allow him to mislead the people in any way, and that if he should attempt to do so he would be removed. He has also many times admonished the Saints to seek the Lord in prayer that they may know for themselves whether he is leading them aright. If they will accept his counsel they need not be in doubt regarding the course they are to take, and the adverse criticism of fault-finders will have no influence over them.

It is a dangerous thing for a Latter-day Saint to encourage a fault-finding spirit. It will surely lead him into the dark if he continues in it. A person who persists in finding fault and in backbiting is at fault himself, and is not living an upright life. If he were strictly performing his own duties he would naturally have charity for his fellow-beings; for, knowing how hard it is always to do just what is right himself he could sympathize with others.

When those who are addicted to gossip and slander approach with tales of wrong doing on the part of others, it might bring good results to adopt

the practice of the celebrated English writer, Hannah More. It is said of her that whenever she heard a person speak evil or disrespectfully of one who was absent, she would remark: "Now, let us go and see that person whom you tell about and find out if that is really true." This suggestion always had the effect of silencing the gossiper's tongue, for no one who loves to indulge in evil-speaking desires to be accused of it in the presence of those he speaks against. E. F. P.

THE electrical department of the University of Missouri, U. S. A., announces that the newly-discovered light known as Röntgen rays will destroy the germs of diphtheria. Experiments have been conducted for some time in the electrical laboratory to try the effect of the rays upon diphtheria bacteria. The germs of this disease were subjected to the influence of the rays for two hours. A microscopic examination then showed that the germs had almost entirely disappeared. More experiments will be made at once, and if they continue successful the dreaded disease will be treated by the new process.

ARRIVALS.—The following named Elders arrived in Liverpool, May 14, 1896, per American Line steamer *Pennland*: For the British Mission—William Stoneman, T. H. Cartwright, James H. Davis, Francis D. Hughes, Robert Cameron, William T. Noall, Alfred A. Garrick, William F. Tuckett, J. C. Poulton, C. E. Rose, Salt Lake City; Raguel Barber, Centreville; Nathan Hawkes, West Weber; Thomas England, Plain City: For the Scandinavian Mission—Christian Poulsen, Orangeville. With the company were Elders Jesse Smith and George Comer of Lehi, who came on genealogical business; also Mrs. R. Daynes and Master Dean Daynes, who are here on a visit.

Also on May 20, 1896, by the same company's steamer *Belgenland*: For the British Mission—Frederick Langton, Raymond McCune, Elias M. Jones, Salt Lake City; Alma Montgomery, David E. Randall, North Ogden; Alexander Faddies, Coalville; John P. Burt, Brigham City; Edmund Price, West Jordan; Don B. Colton, Vernal; Barnard J. Stewart, Draper: For the Scandinavian Mission—August E. Rose, Richville; Peter Christensen, Emery: For the Swiss and German Mission—William Francis Olsen, Coalville. With the company were Mrs. S. A. Evans and Miss Minnie P. Musser, who are here on a visit.

APPOINTMENTS.—William Stoneman, Raguel Barber, Nathan Hawkes, Frederick Langton and Barnard J. Stewart have been appointed to labor as Traveling Elders in the London Conference.

T. H. Cartwright, Raymond McCune and David E. Randall have been appointed to labor as Traveling Elders in the Nottingham Conference.

James H. Davis has been appointed to labor as Traveling Elder in the Manchester Conference.

Francis D. Hughes and J. C. Poulton have been appointed to labor as Traveling Elders in the Birmingham Conference.

Robert Cameron, Alfred A. Garrick and Robert Montgomery have been appointed to labor as Traveling Elders in the Scottish Conference.

William T. Noall and Thomas England have been appointed to labor as Traveling Elders in the Cheltenham Conference.

William F. Tuckett and Don B. Colton have been appointed to labor as Traveling Elders in the Sheffield Conference.

C. E. Rose and John P. Burt have been appointed to labor as Traveling Elders in the Newcastle Conference.

Edmund Price has been appointed to labor as Traveling Elder in the Welsh Conference.

Elias M. Jones has been appointed to labor as Traveling Elder in the Liverpool Conference.

Alexander Faddies has been appointed to labor as Traveling Elder in the Irish Conference.

THE NORWICH CONFERENCE.

THE Norwich Annual Conference convened in the Latter-day Saints Chapel, Chapel Street, Lowestoft, on Sunday, May 10, 1896. The meetings were all well attended, especially the afternoon and evening sessions, and a number of strangers were present.

Upon entering the Chapel, we were very agreeably surprised to find the interior of the building nicely decorated with flowers, pictures, etc. This was the work of some of the young ladies, for which they deserve great credit, as it made the little room much more cheerful.

Anthon H. Lund, President of the European Mission, J. D. Lee, President of the Norwich Conference, and all the Elders of the Conference were present. The speakers at the morning session were: President J. D. Lee, Elders H. A. Reeve, and A. B. Call.

In the the afternoon the general authorities of the Church and of the European Mission were presented and unanimously sustained: Elder J. D. Lee was sustained as President of the Norwich Conference, and the Elders in the districts assigned them were sustained as follows: A B. Call, and Wm. Crane in Norwich; J. T. Rackham and H. A. Reeve in Wymondham; T. J. Webster and H. P. Frodsham at Aylsham; George Foster and G. W. McCune at Lowestoft.

President Lee read the statistical report of the Conference, and the report of the Elders' labors for the past six months, as here given: High Priests 1; Seventies 8; Elders 7; Priests 7; Teachers 3; Deacons 1; members 109; total officers and members 136. Tracts distributed 18,031; books sold 25; books given away 51; books loaned 92; general meetings held 106; Sunday School sessions 25; Cottage meetings 54; open-air meetings 7. Baptisms 4; confirmations 4; Gospel conversations 524; children blessed 7; died 1.

Elders T. J. Webster, H. P. Frodsham, and President A. H. Lund were the speakers in the afternoon. In the evening Elders Wm. Crane, G. W. McCune, and President A. H. Lund, occupied the time.

On Monday morning 10:30 the usual Conference Priesthood meeting was held at the Chapel. Each of the Elders reported his labors and experiences n his allotted district.

President A. H. Lund and President Lee both gave some very good instructions in regard to the best way of getting the Gospel before the people.

All the Elders and Saints feel that they had a good time together, and are strengthened thereby.

The Elders go to their different fields of labor rejoicing, and all feel to work with renewed energy.

A reported for the Lowestoft *Journal* attended our Conference meetings and a very fair and unbiased report was published in the next issue of the paper. G. W. McCUNE, Clerk of Conference.

FROM VARIOUS MISSIONARY FIELDS.

ELDER P. SUNDWALL writing from Christiania, Norway, under date of May 11, 1896, says:

We have now concluded our Conference here in Christiania, and have enjoyed a good portion of the Spirit of the Lord in our meetings. The reports brought in Saturday night showed that seventy-seven souls had been added to the Church by baptism during the winter season. Yesterday (Sunday) three more received the sacred ordinance of baptism here in Christiania. It has been interesting indeed to listen to the reports of Elders regarding the work they have performed. Those who have embraced the Gospel are respectable people who carry a good influence with them, and through their influence our Elders get opportunities to proclaim the Gospel in numerous places which they could not reach before. I do not think the out-look for the future progress of the Gospel has at anytime before been brighter than it is now; nor can it be shown from the reports, since in the sixties that Norway, in the same period of time, has yielded as many converts to the Gospel as it has this winter.

In the branches of Christiania, Bergen, Aalesund, and Frederikstad, especially, the work of the Lord is progressing very favorably, and our brethren who have been working in these branches feel much encouraged. The Elders receive good treatment from the people in general, and they are making many warm friends for our cause, and, if these do not get converted to repentance, they become converted to the fact, that if any denomination on the earth teaches and practices the principles of true Christianity it must be the Latter-day Saints.

It seems plain here, as elswhere in Scandinavia, that the public opinion regarding us and our work, is undergoing a change for the better, and it hardly ever happens now that any one will come out very strong in opposition to this work. Elders, who have relatives here, that in former years were bitter and hostile towards them and the Gospel, are now surprised to find the same people friendly disposed and full of kindness.

President Anderson speaks in terms of high praise of our missionaries. They are diligent and are kept busy all the time in circulating tracts, visiting, and conversing with people, and in preaching the Gospel. He also speaks well of the Saints, and appreciates their faithful labor, their sacrifices, and kindness. They are willing to respond to the calls he makes

upon them and he feels greatly blessed in his labors. Those who have embraced the Gospel are above the average for intelligence and social standing.

Last night, Brother E. A. Olson, President Anderson, and myself were invited to supper at a nice home, where the wife and daughter had embraced the Gospel only two months ago. The husband is a very kind man. The sons are artists—landscape and portrait painters. Excellent pictures of their production adorn the home, and they are kept busy at work to fill orders from prominent people. We met there also a young lady, relative of the family, and an architect from Sweden, a well informed gentleman who asked us many questions regarding Utah and her people.

A PRAYER AND ITS ANSWER.

SOME time ago I was in great distress of mind. I had been out of employment for a considerable length of time, my finances were getting very much limited, and unless I could find employment, whereby to earn some more I would be pretty "hard up."

I had inquired of everybody who I knew hired help, but in every instance got the same unfavorable reply.

I had returned one day from my usual rounds feeling very low in spirits. In telling my wife of my want of success, she said to me, with the usual intuition so characteristic of women, "Why do you not ask your Father in heaven for employment?"

I was struck forcibly with her remark, as I had never thought of asking Him for employment. So before retiring for the night, I prayed to my Father in heaven as I had not done before. Simple, short, earnest, and emphatic.

Next morning after breakfast I went to see the contractor for a large public building, as I had been informed the day previous that he was hiring men to dig the foundation, and asked for him of the man in charge. "Why, he has gone to the railroad depot. Did you not meet him?" I followed, walking as quickly as I could and inquired at the depot for him. The answer was, "He has gone to his home this minute."

His home being a short distance away, I soon reached the place, and asked his wife if her husband was at home.

"Yes, come in," she replied, but on calling for him, no answer came. She came to the door with me to look for him, but he had gone. I then relinquished all hope for that day.

On coming up the street I felt very much depressed. Arriving within one block of the turning I saw the superintendent of the woolen mills walking down on the opposite side of the street. He saw me and gave a wave of his hand for me to stop. He came across to me and said, "Oh, Barclay, you were asking me for work one day lately. Have you got a job?"

"No, sir, I have not," I answered.

He then told me to go to the factory and ask for two men, whose names he gave. I was to tell them the superintendent had sent me up. He had been speaking to them about me that morning.

I did as told, and was employed to begin work on Monday morning, this being Friday.

On coming near to my house, the whistle blew for twelve o'clock. I stood without the power of motion—I had received such a direct answer to my prayer. I told my wife of what had occurred, and she rejoiced with me, and if grateful thanks ever ascended from earth to heaven, they did on that night, for God's special care and immediate answer to my request.

That incident in my life is a testimony to me that my Father in heaven lives, and that our smallest acts have His special care. When even a sparrow cannot fall to the ground without His notice, how much more will He care for His sons and daughters!

I have never seen the president of the United States. He may be a myth, or a non-existent person so far as my knowledge goes. Some men have had letters from him; I have not. Hence I only know of him in a second-hand way. Should I telephone to him, however, for a special thing, and in less than twenty-four hours my request is granted, that would be a testimony that he lives, and has power. The same principle may apply in the case of heavenly existence.

I have made it a point to pray to my Father every day of my life. I tell Him all my wants, even to the smallest, and thank Him from the bottom of my heart for all His kindness.

"Oh ye of little faith," who have not got a direct testimony! Bow to your Father in heaven in humility, sincerity, and faith, and do not cease till you get what you ask in righteousness. Especially would I urge it on the youth of Zion to seek for a testimony for themselves, and having got it, retain it, by keeping all His commandments.—MICHAEL BARCLAY, *in the Juvenile Instructor.*

THE MORMONS IN MEXICO.

REPORTS from the Mormon colonies in Old Mexico indicate great progress in the establishment of home industries and bright prospects for a successful year, says the Deming, New Mexico, *Headlight.*

Colonia Dublan now has over six hundred inhabitants and is prepared to handle the native products with a first-class steam flour rolling-mill. The people devoting a great deal of their time to agricultural pursuits, have become self-supporting and are offering the results of their labor for sale at good profit. A brick kiln is another local industry which is proving of great benefit to the colonists.

Colonia Juarez continues to lead the other settlements in point of population, having 1,100 people within its limits. Considerable attention is being devoted in this colony to the cultivation of the canaigre plant, and a paying tanning factory, where the canaigre extract is used in the preparation of leather, is one of the results. A fruit canning factory in which the yield of the season is preserved for sale and winter use is one of the leading home industries, a steam-flour-mill and a sawmill being others.

Pacheco, thirty-five miles above Diaz, now has five hundred inhabitants and boasts a sawmill among other industries. Some of the finest agricultural and grazing land in the republic surrounds Pacheco, and the people there take full advantage of their opportunities, it being essentially a farming and cattle raising community.

Colonia Diaz continues as it has been from the earliest settlement one of the most prosperous colonies. The population is estimated at nearly one thousand, and here too, fruit raising and canning is the leading industry.

Colonia Chregulehupa is the name of a new colony which already has one hundred and fifty persons. It is situated about forty miles above Pacheco Cienega, and is well irrigated by a subterranean flow of water which promises fine farming.

The policy of the early settlers to make the colonies self-supporting by home manufactories and products has practically been accomplished, and articles of clothing, shoes, and in fact all the necessaries of life are to be had in the colonies. The stock-raising industry is in excellent condition and the revenue derived from the sale of cattle brings a great deal of money into the colonies. As an agricultural conntry the land about the settlements is unsurpassed, being exceptionally fertile and well watered, and the yield of crops and fruits is something remarkable in quantity and quality.

The conditions for a successful year were never better and the colonists are greatly encouraged over the bright outlook. Additions from the northern states are constantly increasing the population, and from less than a hundred who settled in Mexico a few years ago the numbers are now well into the thousands. The worst drawback to the country is the lack of railroad facilities and people in the colonies are basing great hope upon the now assured construction of the road south from this point.

The work of building the government telegraph line from Las Palomas to Juarez is being pushed forward with all possible speed by the Mexican government. Forces are working from both terminal points and all the material is on the ground. It is expected to complete the line within the next sixty days.

UTAH NEWS.

(Summarized from State papers.)

Work of grading has commenced on the railroad to connect Salt Lake with the Deep Creek mines.

Among the tourists that have visited Salt Lake recently, were 307 prominent hotel people from the Eastern States.

Bishop Elmer Taylor, of Levan, Juab County, died on the 25th of April. His son James E. who was released from laboring as a Traveling Elder in the Liverpool Conference on account of his father's illness, reached home one week prior to his death.

The prospects of a good season for the farmer and stock-raiser are quite encouraging in the northern and central part of the State. Fears were entertained of a drouth, on account of the scarcity of snow in the mountains, but during the past month the rainfall has been heavier than usual, for which the farmer is grateful.